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(Hora-nui), April (Hora), June (Maro), July (Anakena). He was unable to obtain other names.

According to Thomson (215, p. 546) and present natiyes, Anakena was the first month of the year. Thomson translates Anakena as August and suggests that the year began at that time because Hotu-matua landed at Anakena in that month, but my informants and Roussel (190) give Anakena as July. The fact that the ancient year commenced with July is very significant. The Maori dated the commencement of the year by the first moon after the rising of the Pleiades, which occurs in June in the southern hemisphere. The first two months of the year in Mangareva also seem to have been June and July and had some connection with the rising of the Pleiades (Matariki). (See 28, p. 413.)

Ora or Hora seems to have been the name of the warm season during trade winds (*ora*: zephyr, light wind). The trade winds become more regular in November and reach maximum regularity in February. The word *ora* cannot account for Hora-iti and Hora-nui, the terms given for August and September which are cold winter months. The name Hora-nui, given by Roussel to March, is possibly due to confusion. The term for winter is Tonga (Southern Wind).

Sun and Stars

Common expressions are *ka hiti te raa* and *ngaro raa* or *raa topa* (the sun is rising or setting). Dawn is termed *huero*, which is probably a modern word; according to my informant, the old term was *uraura*, which also applied to the color of the sky at sunset. Other terms for periods of the day (*raa*) are: morning (*popohanga*), early morning about 3 a.m. (*te ao popohanga*), dawn (*te he mai te ata*), sunrise (*he otea, kumaehaa*), noon (*raa tini, raa too*), evening (*ahiahi*), night (*po*). The expression for yesterday is *angataiahi*; for the day before yesterday, *angatai-ahi atu* or *angatai-ahi era*. Tomorrow is *apo* and the day after tomorrow is *apo-era*.

The sun or moon in eclipse is *ku kai a te raa* or *ku kai a te mahina* (the sun being eaten, the moon being eaten). Present natives do not remember who eats the moon or the sun. Tepano suggested that it was the demon Katiki or Puakatiki but did not seem sure of it. He suggested also that the moon could be devoured by the sun.

Stars are termed *hetuu*; very luminous ones, *hetuu pupura*. Falling stars are *hetuu rere*; comets, *hetuu huero* or *huero*.

Near ahu Okahu on the west coast there is a small cave called Ana-ui-hetuu (The-cave-where-stars-were-seen). According to tradition this place was an observatory where priests watched the stars and a school where candidates for priesthood were instructed in the science of the stars. The principal duty of these priests was to put people on guard against the evil influence of

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Matamea (Mars), Tautoru (The Belt of Orion), and Pau, a star which appears in October or November. The appearance of these three stars in October foretold death and evil. Fishermen were in danger of being caught by fabulous sharks (*niuhi*). Everyone had to behave properly lest a member of his family should disappear. At the end of the month, the priests climbed a tower (*tupa*) near the ahu and from there they announced to the crowd that the position of the stars had changed and that henceforth they could do no harm. Matamea and Tautoru were "bad" stars but Pau was sometimes bad and sometimes good. Reitanga is the name for Sirius. Near ahu Hihinatangi-kotea there are six boulders whose form and position are said to represent the Pleiades (Matariki) and to have been put there by Tuu-ko-ihu, the culture hero, to remind people that the Pleiades are sometimes dangerous and can bring death.

An obscure tradition connects Matamea (Mars) with the raising of certain crops. A tapu was observed as long as this star did not appear in the sky.

Routledge (194, p. 235) mentions an observatory on Poike:

> On the extremity of the eastern headland there is an outcrop of boulders, one of which is incised with a spiral design; the place is known as "Ko Te Papa-ui-hetuu", or "The Rock-for-seeing-stars" and here the old men came to watch the constellations. About two hundred yards from these boulders there is another engraved stone on which ten cup-shaped depressions are visible; this represented, it is said, "a map of the stars."

The natives did not show me this place and never mentioned it in discussions. Artificial depressions in rows or files are very frequent near the ancient settlements. Various natives interpret them differently as drops of rain, enemies slain by a famous warrior, tattooing marks, and so on.

Routledge (194, p. 235) gives the legend of the children changed into stars as the only nature myth she obtained on Easter Island. It was introduced recently by Tahitians and does not refer, as she suggests, to Orion but to 3° Scorpio or Scorpii. The Tahitian origin of the myth is well remembered by the natives, who told it to me as follows:

> A woman went to a place where there was a feast. She saw the feast and came back with her children. Her husband saw that she was not at home and stayed to watch when she would come back. When the wife came, he asked her, "Where are you coming from?" "I come from the feast with the children." "Who told you to go to the feast?" She answered: "I went there by myself."
>
> The man beat the woman, he hurt her, and she fled with the children to the sky and remained fastened there. The man shouted, "E pipiri ma, come back." "No, we shall not return; we shall stay here forever."

Routledge (194, p. 235) gives a slightly different version in which the woman was carried off by a stranger. The husband slew her, and she fled to the sky and was changed into a star. The husband took their two boys and followed her to the sky, " . . . where the three form the belt of Orion."

This myth is very popular in Tahiti and from there has spread to the

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Tuamotus and perhaps to Mangareva (201, p. 488). The original Tahitian myth has been changed on Easter Island. In Tahiti (38, pp. 114-115) and in the Tuamotus (201, p. 488) the two children went to the sky because they were angry at their parents who neglected to give them the products of a fishing party. Both parents fled to the sky in pursuit and the four were changed into stars.

Winds

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In Easter Island, as in other parts of Polynesia, the winds are named according to the direction from which they blow, and the same terms are used for the directions. I recorded the following wind names:

Tokerau: north
Papakino: north and west
Tongariki: northeast
Marengorengo (Mareioreio), Matatohio: east
Anoraro, Ohohe (?): southeast
Motu-rauri, Puhi-orongo: south
Vaitarai, Tangaroa-aria: west

The present natives do not know the exact direction of the winds. Tongariki is the name of an important ahu on the south coast, and, as *tonga* means south in most Polynesian dialects, it is very likely that Tonga-riki was also the name of the south wind. *Tonga* means winter as well. Papakino are bad (*kino*) stormy winds from north and west. Puhi-orongo (south wind) denotes the village of Orongo, on the southwestern promontory, from which the wind blows. Motu-rauri designates a rock off the south shore. Roussel (191) translates *tokerau* as south (*tokerau tai*, south sea), but *tokerau* is also the general name for wind. In Mangareva and the Tuamotus, *tokerau* means north wind. In referring to the north wind as being dangerous to the Miru, Tepano used the word *tokerau*.

A light breeze is *ara*, a strong wind accompanied by a squall is *matangi* or *puhi*, a calm is called *tae makenu*.

Some winds were considered hostile to certain tribes whose enemies are said to have attacked them when those winds blew. The winds called Papakino "made the Miru shy" and favored the Tupa-hotu. The winds Tangaroa-aria and Veki were unlucky for the Marama, and the Marengorengo (Mareioreio) and Runapiropiro boded ill for Ngaure. The members of a tribe are born and die during the blowing of their own wind.

Matangi was the general name given to me for clouds, but it seems to have been used also for a cloud that announced a strong wind. Roussel gives the word *kohu* for mist or fog. The natives classify clouds on a color basis. In this list the word *rangi* (sky) is used as a synonym for cloud. Other terms are: *rangi pungi* (big cumuli), *rangi teatea* (white clouds), *rangi uri* (dark clouds), *rangi punga kirikiri miri* (clouds alternately white and gray like the bark of certain trees), *rangi e ata* (red clouds).

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241 writes (123, p. 124): "All the cultures in the surroundings of Hanga-roa are in bad shape and covered with weeds. They are not manured and their limits are badly indicated." Actually the aspect of each field varies with its owner and most of the plantations which I saw were as well cared for as those in Europe.

The impression that one receives by reading the descriptions of the first visitors to the island is that plantations were numerous and well ordered. The symmetry of the fields "prettily laid out by line" or "in a rectangular figure" is generally stressed in these early accounts (130, vol. 2, p. 259; 53, vol. 1, p. 294) as well as the fact that there were neither fences nor hedges except around the paper mulberry plantations. A mulch of dried grass was laid over some of the fields to protect the crops from the heat of the sun, to retain moisture, and to serve as manure (83, vol. 1, p. 579; 215, p. 456). Grass was sometimes "burnt in heaps" in order to fertilize the soil with its ashes. De Langle (130, vol. 1, p. 78) praises the soil as "a very fat vegetable earth, very proper for the culture of our grain." Beechey (15, vol. 1, p. 41) saw numerous fields along the north coast which, if his statements are correct, bore the mark of an advanced technique: "Such places as were not immediately exposed to the scorching rays of the sun were laid out in oblong strips taking the direction of the ravines; and furrows were ploughed at right angles to them, for the purposes of intercepting the streams of water in their descent."

412 241 The digging stick was used until 1912. It has since been displaced by the plow, the spade, and the iron stick.

[177] There were two kinds of digging sticks. One was very solid, called *oka* or *huki*, and was used to loosen the soil, to break up clods of earth, and to remove stones. It was sometimes replaced by an oblong stone. The other (*akaue*) was thinner, a real dibble used to plant tubers. To plant yams or sweet potatoes is *hao*; to plant sugar cane or bananas is *oka*. The ancient word for "to harvest," "dig out" yams, taro, or sweet potatoes is *huaki*, but the word *keri* is more generally known today. The act of weeding is called *vere*.

241 462 Agriculture is largely the work of men though harvesting is done by both men and women. Men plant tubers and sow corn. Formerly the entire extended family cooperated in the tilling of the soil and in planting, but nowadays agriculture is carried on by the owner of the fields, his wife, or his children. Crops were under a *rahui* (tapu) until the moment of harvesting was [821] authorized by the chief. The positions of certain stars (*matamea*) fixed the time for crops and the harvest was accompanied by great feasts.

241 The efforts of ancient agriculturalists have been greatly underestimated. It is no easy task to remove the stones from the ground, to pull up the long-rooted weeds which cover it, then to loosen the soil, to build mounds, and finally to cover the young plants with grass. These requirements, coupled with the fact that the climate permits the growing of crops the year around, explain why Easter Islanders do not cultivate large areas.

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unlike the paved approach to some of the ahu. A demonstration was given of the way it was used. The dancers, "fine men, fine women," as was explained with emphasis, proceeding along it single file, holding rapa in both hands. In connection with some or all of the kaunga there was a house where the party remained indoors for a long time previous to the dances, in order to "get their complexions good," a touch which shows that a white skin was admired.

These feasts were held in certain months only, determined by the appearance of the heavens after nightfall. On the extremity of the eastern headland there is an outcrop of boulders, one of which is incised with a spiral design; the place is known as "Ko Te Papa-ui-hetuu," or, "The Rock-for-seeing-stars," and here the old men came to watch the constellations. About two hundred yards from these boulders there is another engraved stone on which ten cup-shaped depressions are visible; this represented, it is said, "a map of the stars."

The season for the Paina depended on the position of the three central stars of Orion, with regard to which the following story is related. A certain married woman, on going down to bathe, was carried off by a stranger. When her husband discovered this, he slew her in his anger, and she fled up to be a star. The husband then took their two boys, one in each hand, and followed her to the sky, where the three form the belt of Orion. The wife, however, would have nothing to do with them, and remained in a separate part of the heavens. This is the only nature myth which we encountered on the island.